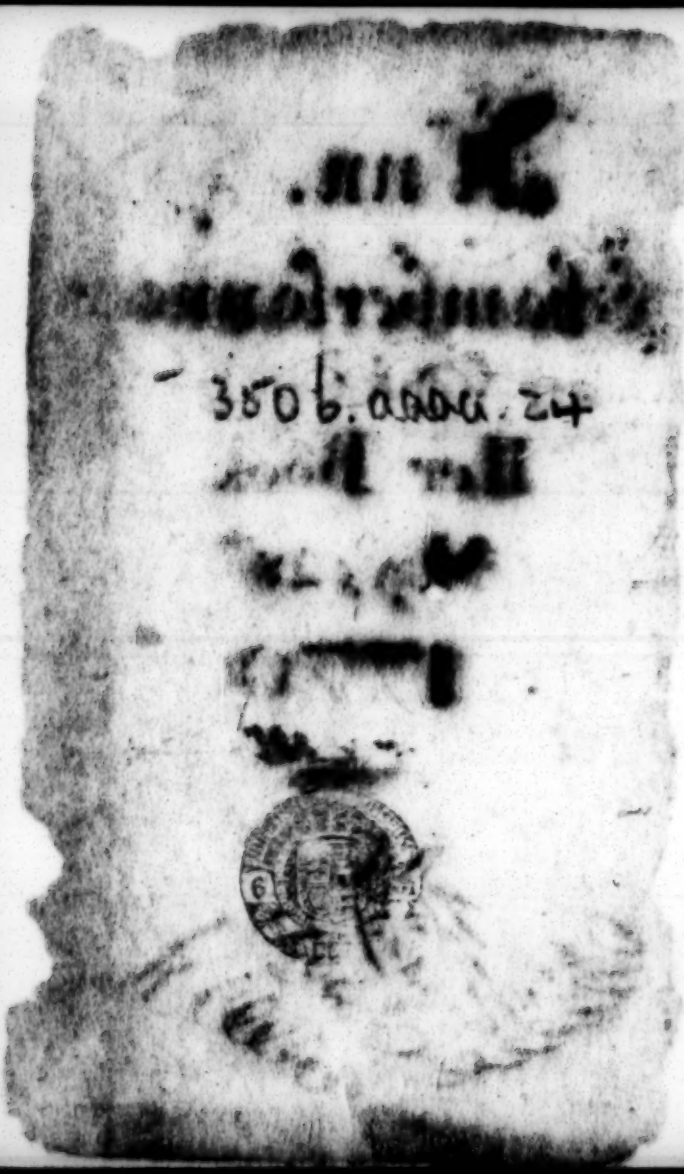

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Likewise, that in Time of Sickness, for Health or Recovery, [illegible] Penitent, and Prayers for the Sick. [illegible] Forms of Prayer to be used at Sea. [illegible] Prayers for the Royal Family. [illegible] Prayer for the Parliament of England. [illegible] Rain.

THE

Church Catechism

EXPLAINED

BY WAY OF

QUESTION and ANSWER:

Confirmed by

SCRIPTURE PROOFS:

WHEREIN

A brief and plain Account is given,

I. The Christian Covenant.

II. The Christian Faith.

III. The Christian Obedience.

IV. The Christian Duty.

V. The Christian Sacraments.

Collected by JOHN LEWIS,

Minister of *Margate* in *Kent*.

TO WHICH IS ADDED, A SHORT CONFIRMATION.

Printed for JOHN RIVINGTON, Bookseller to The SOCIETY for promoting Christian Knowledge, at the Bible and Crown in St Paul's Church-yard. M.DCC.LXVI.

¶ [illegible] Parents, [illegible] Children [illegible] Learning, and Obedience unto the Second Table of the Decalogue, openly in the Church, before all [illegible] Congregation of his Parish [illegible] shall think convenient, the same Part of this Catechism.

¶ And all Parents, Masters, Mistresses and Dames, shall cause their Children, Servants, and Apprentices, which have learned no more of this Catechism, to come unto Church at the Time appointed, and obediently hear, and be ordered by the Curate, until such Time as they have learned all that is appointed for them to learn.

Prayer for Children to be said by Godfathers and Godmothers, in the Office of Baptism.

YE are to take Care that this Child be brought to the Bishop to be Confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the Vulgar Tongue, and be further instructed in the Church Catechism, set forth for that Purpose.

EPISTLE DEDICATORY.

To the Reverend and Honorable
The LORDS and others,
Members of the SOCIETY (at London)
For promoting Christian Knowledge.

My Lords and Gentlemen,

THE following Explanation of our Church Catechism, being calculated to promote Christian Knowledge, I hope you will be favourably employed in: I had presumed, at the first Publication of it, to have offered it to You, but that I feared my Meanness and Obscurity might hinder the Acceptance of it. But since it has been so well received, and made such Use of, in

advancing the great Design you are so intent in carrying on; I have no longer any Reason to hinder my presenting it to You. I am very sensible it is no Commendation to collect what others have written: But it is not Praise that I seek after. I have no other Design than to be as useful as I can, and thereby to be enabled to give up a comfortable Account of my Stewardship.

May the blessed GOD, *whose Interest you have so much at heart, bless and succeed your pious and good Endeavours: May He make all Opposition fall before You here; and may You hereafter receive that Reward which is laid up for those who turn many to Righteousness. This is, and shall be the hearty Prayer of*

My Lords and Gentlemen,

Your most Obedient,

And Humble Servant,

A. LEWIS.

The PREFACE.

The PREFACE.

INTRODUCTION.

From PRINCIPLE.

ALmighty God having created our first Parents after his own Image and Likeness, did condescend to enter into A COVENANT, or Agreement with them, wherein He promised Life to them and their Posterity upon Condition of perfect Obedience: But they by the Temptation of the Devil, transgressed the Command of GOD in eating of the Forbidden Fruit, whereby they brought not only themselves, but their Posterity, into a State of Sin and Misery; for having followed the Apostate Angels in their Rebellion against GOD, they did most justly

justly deserve to partake with them in their eternal Fate and Damnation, had not the infinite Wisdom and Goodness of God found out a Way to save his lost Creatures by a new Covenant of Grace and Mercy: wherein He freely offers Pardon and Salvation by his well-beloved Son.

THE CHURCH CATECHISM EXPLAINED:

By Way of QUESTION and ANSWER.

PART I.

The Christian Covenant.

SECT. I.

Of the Benefits of BAPTISM; *or, the Blessings offered in the Gospel Covenant.*

Quest. WHAT is your Name?

Ans. [illegible]

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism.

Q. Why do you call them your Godfathers and Godmothers?

A. Because

Q. Why are you [illegible] this Name?

A. To put me in mind of the Faith I [illegible] my Baptism, when this Name was given me.

Q. [illegible]

A. [illegible] I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why did your Godfathers and Godmothers give you your Christian Name?

A. [illegible] Baptism, and [illegible] for my Christian Education.

Q. What are the Privileges you receive by being [illegible]

A. [illegible] made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why [illegible] you [illegible] MADE a [illegible] an Inheritor of the Kingdom [illegible]

A. [illegible]

Q. [illegible] this by [illegible]

A. [illegible]

Eph. ii. 3. We were by nature the children of wrath.

John i. 12. As many as received him, to them gave he power to become the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John iii. 5, 6. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the Spirit is spirit.

Q. What is it to be a Member of Christ?

A. It is to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. Why is a Member of Christ's Church said to be a Member of Christ?

A. Because the Church is called the Body of Christ, and Christ is called the Head of this Body.

Q. Where is the Church called the Body of Christ, and Christ the Head of the Church?

A. In Eph. i. 22, 23. The church, which is his body.

Ephes. v. 23. Christ is the head of the church.

Q. How do you prove, that by Bap-

cism you are made a Member of Christ's Church?

A. Because Christ appointed, and his Apostles always used Baptism as the Way of Admittance into the Church.

Q. What is it to be a Child of God?

A. It is to be one whom God in an especial manner loves as a Father does his Child.

Q. Why are you first said to be a Member of Christ, and then a Child of God?

A. Because it is through Christ that I am made a Child of God.

Q. How do you prove from Scripture that by Baptism you were made a Child of God?

A. From Rom. viii. 15, *Ye have received the Spirit of adoption, whereby we cry Abba, Father.*

Gal. iii. 26, 27. *Ye are all the children of God by faith in Christ Jesus: for as many of you as have been baptized into Christ, have put on Christ.*

Q. What is it to be an Inheritor of the Kingdom of Heaven?

A. It is to be so by Promise; so that I may surely, by leading a Christian Life, have the Possession of an eternal Inheritance.

Q. How

Q. How is this proved by Scripture?

A. From *Luke* xii. 32. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*

Rom. viii. 16, 17. *We are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.*

1 John ii. 25. *And this is the promise that he hath promised us, even eternal life.*

SECT. II.

Of the Vow of Baptism: or the Conditions required on our Part.

Q. YOU have told me what Privileges you have by being baptized; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me when I was baptized.

Q. What do your Godfathers and Godmothers then for you?

A. They do promise and vow three Things in my Name. First, That I should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian

Q. What is it that you have promised to renounce?

A. I promise to renounce the three Spiritual Enemies of my present and future Happiness; namely the Devil, the World, and the Flesh.

Q. What is it to renounce them?

A. It is inwardly to hate, and actually to reject them, so as *not to follow, or to be led by them.*

Q. What mean you by the Word *Devil?*

A. By that general Word *the Devil,* is meant all the fallen Angels, who are under their Prince combined for our Ruin.

Q. What is meant by renouncing him?

A. The refusing all Familiarity and Compact with the Devil, whereof Witches, Conjurers, and such as resort to them, are guilty.

Q. What is meant by the *Works* of the Devil?

A. All Sin; particularly those Sins which the Devil himself is especially charged with; such as Murder, Cruelty, Malice, Pride, Envy and Lying, and deluding others to Sin.

Q. Why is Sin called the Work of the Devil?

A. Because he first sinned, then tempted Men to sin, and doth still tempt to it.

Q. What Proof have you from Scripture of your Obligation thus to renounce the Devil and all his Works?

A. 1 John iii. 8. *He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.*

1 John v. 18. *We know that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.*

2 Tim. ii. 19. *Let every one that nameth the name of Christ, depart from iniquity.*

Q. What is the second Enemy you are to renounce?

A. *The wicked World*, with its *Pomps and Vanities.*

Q. Why do you call it *this wicked World?*

A. Because of the Evil it tempts to, and the evil Use it is put to by bad Men.

Q. What do you mean by *Pomps?*

A. Honour and worldly Glory.

Q. What is it to renounce the Pomps of this World?

A. It is to refrain from all immoderate Desires of the Honour and Glory of this World, and from all Pride, and Ostentation in what we enjoy of it.

Q. How do you prove from Scripture, that you are obliged thus to renounce the Pomps of the World?

A. From 1 John ii. 16. *The pride of life is not of the Father, but is of the world.* Phil. ii. 3. *Let nothing be done through vain-glory, but in lowliness of mind, let each esteem other better than themselves.*

Q. What do you understand by the *Vanity of the World?*

A. I understand by it Covetousness, and all ungodly and vain Customs of the World.

Q. What is it to renounce the Vanities of the World?

A. It is to reject all unlawful means of gaining Riches, to refuse to follow the sinful Ways, Customs, or Fashions of the World, and to avoid all wicked Company which would lead us to them.

Q. What Proof have you of being obliged to avoid all covetous Desires of the World?

A. From

A. 1 John ii. 15. *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*

Luke xii. 15. *Take heed and beware of covetousness.*

Q. What Proof have you of your being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World?

A. From Rom. xii. 2. *Be not conformed to this world.*

Q. What Proof have you of your being obliged to avoid all wicked Company?

A. From 1 Cor. v. 11. *Now I have written unto you, not to keep company, if any man that is called a brother [Christian] be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat.*

Eph. v. 11. *Have no fellowship with the unfruitful works of darkness, but rather reprove them.*

Q. What do you understand by the sinful Lusts of the Flesh?

A. I understand by them, all unlawful Pleasures to which we are provoked by our sinful Inclinations; such as Uncleanness, Drunkenness, &c.

Q. What

Q. What is it to renounce them?

A. It is to resist all Desires of them, to hate and mortify any disorderly Inclinations to them, and any corrupt Nature in myself disposing me to them.

Q. What Proof have you of your being obliged to this?

A. From Gal. v. 24. *They that are Christ's have crucified the flesh, with the affections and lusts.*

Rom. viii. 13. *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

1 Pet. ii. 11. *I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.*

Q. What is the second Duty your sureties & your Baptism obliged you to perform?

A. To believe all the Articles of the Christian Faith.

Q. What Proof have you of your being obliged to do so?

A. From John iii. 36. *He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.*

John xvii. 3. *This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

I renounce in the first part of my Profession.

Q. Why do you think you are bound to believe and do what your Godfathers and Godmothers promised for you?

A. Because they did it in my name, and what they promised for me in my Infancy.

Q. Are you resolved to do whatsoever promised for you?

A. *Yes, by God's Help;* for otherwise I shall forfeit the Blessings of that State which I was by my Baptism admitted into.

Q. What is that State?

A. It is *a State of Salvation.*

Q. Why do you call it a State of Salvation?

A. Because I have thereby all the means necessary to Salvation.

Q. How do you prove this from Scripture?

A. From *Rom.* i. 16. *The gospel is the power of God unto salvation, unto every one that believeth.*

2 *Tim.* iii. 15. *From a child thou hast known the holy scriptures, which are able*

Q. What do you pray for in the Second Petition?

A. That our heavenly Father would be pleased to

it through Jesus Christ our Saviour, and instated me into it by Baptism.

Q. How do you prove this from Scripture?

A. From Titus iii. 4, 5. *The kindness and love of God our Saviour toward man appeared; not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost.*

Titus ii. 9. *God made us meet, according as he hath purposed in himself, which was given us in Christ Jesus, before the world began.*

Eph. ii. 8. *For by grace are ye saved through faith; and that not of yourselves, it is the gift of God.*

Q. How do you think you are enabled to do, and to continue in the performance of this which you are obliged to?

A. [illegible] to prevent, assist and confirm me.

Q. What Reason have you for so doing?

A. From John xv. 5. *Without me ye can do nothing.*

2 Cor. iii. 5. *Not that we are sufficient of ourselves to think any thing as of ourselves;*

Saints, and the forgiveness of Sins.

Phil. i. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform [finish] it until the day of Jesus Christ.

Q. How do you think to obtain God's Grace?

A. I will pray unto God for it.

Q. What Reason have you to think, that by Prayer you shall obtain it?

A. *Luke xi. 13. If you being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?*

Heb. iv. 16. Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

PART II.

The Christian Faith.

CHAP. III.

Of the Creed; particularly what we are to believe concerning God the Father.

Q. THE first general Thing you professed, was to believe all the Articles of the

the Christian Faith? What do you mean by *Articles of the Christian Faith?*

A. I thereby mean such Points of Doctrine revealed by Christ, and contained in the holy Scriptures, as are absolutely necessary to be believed by every

Q. Whence was [illegible]

A. In the Apostles [illegible]

Q. [illegible]

A. [illegible]

Q. What is the Meaning of the Word *Creed?*

A. Creed is the same as *Belief.*

Q. Why is it called the Apostles Creed?

A. Partly because of the Apostolical

Doctrine contained in it, plainly because it was compiled in or near the Apostles Time.

Q. Who will give Grace to keep these Articles of your Creed?

A. First, I learn to believe in God the Father, Who made me, and all the World. Secondly, In God the Son, Who hath redeemed me, and all Mankind. Thirdly, In God the Holy Ghost, Who sanctifieth me, and all the elect People of God.

Q. Now, do you observe from these three Parts into which the Creed or Belief is distributed?

A. I observe a Distinction of Persons, that Father, Son, and Holy Ghost.

Q. A Community of Nature? The Father is God, The Son is God, The Holy Ghost is God.

A. A Diversity of Offices or Operations? The Father creates; The Son redeems; The Holy Ghost sanctifies.

Q. What Proof have you of such a Distinction of Persons in the same Divine Nature?

A. From *Matt.* xxviii. 19. *Teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost.*

1 John

1 John v. 7. *For there are three that bear record in heaven, the Father, the Word, and the holy Ghost; and these three are one.*

2 Cor. xiii. 14. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the holy Ghost, be with you all.*

Q. What does the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in and of himself.

Q. What Proof have you of God's being a Spirit?

A. From *John* iv. 24. *God is a Spirit.* 1 Tim. vi. 16. *Whom no man hath seen, nor can see.*

Q. What Proof have you for his being Infinite?

A. From 1 *Kings* viii. 27. *Behold, the heaven, and heaven of heavens, cannot contain thee.*

Jer. xxiii. 24. *Do not I fill heaven and earth? saith the Lord.*

Q. How do you prove God to be Eternal?

A. From Psal. xc. 2. *From everlasting to everlasting thou art God.*

1 Tim. vi. 16. *Who only hath immortality.*

Rev. iv. 8. *Lord God almighty, which was, and is, and is to come.*

Q. How do you prove God to be Incomprehensible?

A. From Job xxxvi. 26. *Behold, God is great, and we know him not.*

Job xxxvii. 23. *Touching the Almighty, we cannot find him out.*

Psal. cxlv. 3. *Great is the Lord, and his greatness is unsearchable.*

Q. Are there more Gods than one?

A. There is but one living and true God.

Q. How do you prove that there is but one God?

A. From 1 Cor. viii. 4. *There is none other God but one.*

Eph. iv. 6. *One God and Father of all, who is above all, and through all, and in you all.*

1 Tim. ii. 5. *There is one God, and one mediator between God and men, the man Christ Jesus.*

Q. How

Q. How is God [illegible] by a Faithful

A. As he created all Things: Gen. viii. 6. [illegible]

2. As he is the Father of our Lord Jesus Christ.

3. As he saves Believers, by adopting us in him, [illegible] the Redemption of Christ [illegible].

Q. Why do you stile God Almighty?

A. Because he has Power to do all, and governs all Things as he pleases.

Q. How do you prove God to be thus Almighty?

A. From Psal. [illegible] Psal. ciii. 19. *The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.*

Q. What is meant by *Heaven and Earth?*

A. The World, and all Things that are therein.

Q. What Proof have you of God's being the *Maker* of the Heaven and the Earth?

A. From Gen. i. 1. *In the beginning God created the heaven and the earth.* [illegible] *which hath made heaven, and earth, and the sea, and all that in them is.*

[Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.]

Q. Of what did God make the World?

A. He made it out of nothing.

Q. How is the World governed?

A. By the same Divine Power that made it.

Q. How do you prove this?

A. From Nehem. ix. 6. Thou, even thou art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, with all things that are therein, the seas, and all that is therein, and thou preservest them all.

SECT. IV.

Of God the Son; particularly his Names, Offices and Relations.

Q. WHAT does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his *Names, Offices* and *Relations.*

Q. By

Q. By what Names is he called here?

A. Jesus and Christ.

Q. What doth the Name *Jesus* signify?

A. It signifies a SAVIOUR.

Q. Why was he called *Jesus*?

A. Because he was to save his people *from their sins*, Matt. i. 21.

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah*, and signifies *Anointed*.

Q. Why is he called Christ, or the Anointed?

A. Because he was in a singular manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices?

A. They are the Offices of King, Priest and Prophet.

Q. How is Christ a King?

A. As he governs and protects his Church.

Q. How is he a Priest?

A. As he did make Atonement, and now intercedes for and blesseth his Church.

Q. How is Christ a Prophet?

A. As he teaches his Church; which he did in his Person, and continues to do by his Spirit, Word and Ministry.

Q. How

Q. How was Christ Anointed?

A. He was Anointed, or set apart to that Office by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is described by here in this Creed?

A. They are two; this one relating to God the Father, as he is his only Son; the other to us, as he is our Lord.

Q. How is Christ the only Son of God?

A. As he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of God.

Q. How do you prove that Christ is the only Son of God?

A. From John i. 18. *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

1 John iv. 9. *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

Q. How is Christ said to be our Lord?

A. He is in a particular manner the Lord and Head of his Church; having all power given unto him in heaven and in earth, Matt. xxviii. 18.

SECT.

SECT. V.

Of CHRIST's *Humiliation.*

Q. WHAT is the next Thing relating to Christ?

A. His Humiliation and Exaltation.

Q. Wherein doth this Humiliation consist?

A. In his becoming Man, and suffering Death.

Q. How was Christ made Man?

A. By the Union of the human Nature to the divine, in one Person.

Q. How do you prove that Christ did thus become Man?

A. From *John* i. 14. *The Word was made flesh.*

Gal. iv. 4. *God sent forth his Son, made of a woman.*

Heb. ii. 16. *Verily he took not on him the nature of angels, but he took on him the seed of Abraham.*

Q. How did Christ take on him this Nature?

A. By being conceived by the Holy Ghost, and born of the Virgin Mary.

Q. When did he begin to feel Death?

A. From

A. From *Matt.* i. 20. *Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the holy Ghost.*

Luke i. 35. *The holy Ghost shall come upon thee, and the Power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.*

Q. How do you prove that Christ was born of a Virgin?

A. From *Matt.* i. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Behold, a virgin shall be with child, and shall bring forth a son.*

Q. Why was Christ conceived by the Holy Ghost?

A. That he might take our Nature without the Corruption of it.

Q. Why did Christ also take our Nature, and become Man?

A. That he might fully discharge his Office as a Mediator, & that he might die; and being one of the same Nature with them for whom he died, might redeem all Mankind.

Q. How is this proved from Scripture?

A. From *Heb.* ii. 9. *But we see Jesus, who was made*

a little lower than the angels for the suffering of death, that he by the grace of God should taste death for every man.

Heb. ii. 17. *It behoved him to be made like unto his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people.*

Q. Why did our Saviour suffer Death?

A. To deliver Mankind by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this proved from Scripture to be the End of our Saviour's Sufferings?

A. From *Gal.* iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us.*

Rom. v. 10. *When we were enemies, we were reconciled to God by the death of his son.*

Heb. ix. 26. *He put away sin by the sacrifice of himself.*

1 John ii. 2. *He is the propitiation for our sins.*

Q. Why is Christ said to *suffer under Pontius Pilate?*

A. To signify the Time of his Death, and the Accomplishment of the Prophecies concerning it.

Q. Who was *Pontius Pilate*?

A. He was a Governor of *Judea*, under *Tiberius* the Roman Emperor.

Q. What sort of Death did Christ suffer?

A. He was Crucified.

Q. How was that done?

A. By nailing him to a Cross of Wood set upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death?

A. In order to shew the heinous Nature of Sin.

Q. How does this shew the heinous Nature of Sin?

A. Because this Death was of the worst sort, it was most infamous, painful, and accursed.

Q. Why is it said that our Saviour *died*?

A. To shew that his Body, when alive, was vitally united to his Soul.

Q. Why is it said that he was *buried*?

A. To shew the Certainty of his Death, and give Testimony to the Truth of his Resurrection.

Q. What

Q. What is meant by his *descending into Hell?*

A. The Disposal of his Soul in its State of Separation from the Body.

Q. How do you prove that Christ descended into Hell?

A. From *Acts* ii. 25, 27. *David speaketh concerning him, Thou wilt not leave my soul in hell.*

SECT. VI.

Of CHRIST's *Exaltation.*

Q. WHerein does our Saviour's Exaltation consist?

A. 1*st*, In his Resurrection. 2*d*, His Ascension. 3*d*, His Glorification. 4*th*, His coming to Judgment.

Q. What is the Resurrection of Christ?

A. It is the restoring him to Life by the Union of the self-same Soul to the self-same Body.

Q. When did our Lord rise?

A. On the third Day after he died, which was the first Day of the Week, which is thence called *the Lord's Day.*

Q. Why did our Lord rise from the Dead?

A. To assure us that he had fully completed the whole Work of our Redemption.

Q. How do you prove from Scripture, that this was the End of our Saviour's Resurrection?

A. From *Rom.* iv. 25. *Who was raised again for our justification.*

Rom. viii. 34. *Who is he that condemneth? It is Christ that died, yea rather, that is risen again.*

Q. What do you mean by saying, that Christ *ascended into Heaven?*

A. I mean, that he did actually go up thither in a visible and triumphant manner.

Q. How is this proved from Scripture?

A. From *Acts* i. 9. *While they beheld, he was taken up, and a cloud received him out of their sight.*

Eph. iv. 8. *When he ascended up on high, he led captivity captive.*

Q. What is meant by his *sitting at the right Hand of God?*

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this proved from Scripture?

A. From 1 *Pet.* iii. 22. *Who is gone*

into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.

Eph. i. 20, 21. *He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion.*

Heb. x. 12. *This man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God.*

Q. This Phrase then, of *the right hand of God*, does not imply that God has Hands? *&c.*

A. No: This way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body.

Q. What does Christ do at the right Hand of God?

A. He appears in the Presence of God for us, as our Mediator, Intercessor, and Advocate.

Q. How is this proved from Scripture?

A. From *Heb.* ix. 24. *Christ is entred into heaven itself, now to appear in the presence of God for us.*

Rom. viii. 34. *Christ who is at the right hand of God, who also maketh intercession for us.*

1 John ii. 1. *We have an advocate with the father, Jesus Christ the righteous.*

Q. Is Christ the only Mediator?

A. Yes: *There is one mediator between God and men, the man Christ Jesus,* 1 Tim. ii. 5.

Q. Why are the words *Father Almighty* added here?

A. To shew us the Truth and Fulness of all that Authority and Dominion to which Christ, as our Mediator, is advanced.

Q. Whence shall Christ come to Judgment?

A. From Heaven.

Q. How is this proved from Scripture?

A. From 1 *Thess.* iv. 16. *The Lord himself shall descend from heaven.*

Q. Whom shall Christ judge?

A. All Men, the *Quick*, those who shall then be alive, and the *Dead.*

Q. How is this proved from Scripture?

A. From *Acts* x. 42. *It is he which was ordained of God to be the judge of quick and dead.*

Q. For what shall he judge them?

A. For all Things whether secret or open.

Q. How is this proved from Scripture?

A. From

A. From 2 *Cor.* v. 10. *We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Eccl. xii. 14. *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

SECT. VII.

Of GOD *the* HOLY GHOST, *and the remaining Articles of the Creed.*

Q. WHO is the HOLY GHOST?

A. He is the *Third Person* in the sacred Trinity.

Q. How is this proved?

A. From *Matt.* xxviii. 19. *Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What do you mean by the word *Ghost?*

A. Ghost is the same with *Spirit.*

Q. Why is he called the *Holy* Ghost?

A. Because of his Office, which is in Christ's stead to sanctify, or make holy the Church.

Q. How do you prove that our Sanctification

fication proceeds from the Holy Ghost?

A. From 1 Cor. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.*

Q. What do you mean by the *Church*?

A. I mean a society of Persons called by God to the Profession of true Religion.

Q. What does the word *Catholick* signify?

A. It signifies *Universal*.

Q. Why is the Term Catholick applied to the Christian Church?

A. To distinguish it from the Jewish Church, which was confined to one Nation, whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy*?

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be holy.

Q. What are the Privileges belonging to the Holy Catholick Church?

A. They are four; 1st, *The Communion of Saints.* 2d, *The Forgiveness of Sins.* 3d, *The Resurrection of the Body.* And 4th, *The Life everlasting.*

Q. What is the first Privilege?

A. *The*

A. *The Communion of Saints.*

Q. How is the word *Saints* to be understood?

A. It is most properly to be understood of those, who are the true and living Members of Christ's Church, namely, such as do answer the End of their Calling by a lively Faith, and holy Conversation.

Q. In what does this Communion consist?

A. In a Fellowship in all Acts of divine Worship, Piety, and Charity; and in a Partaking of in common the Privileges and Benefits of the Gospel.

Q. What are those Privileges which Christians have thus in common amongst them?

A. They are, their making all but one Body or Church; their being all sanctified by one Spirit; their having all one Hope of their Calling; one Lord, one Faith, one Baptism, one God and Father of all.

Q. How do you prove this Communion of Saints to be the Privilege of the Church?

A. Acts ii. 42. *They continued stedfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers.*

1 Cor.

1 Cor. xii. 26. *Whether one member ſuffer, all the members ſuffer with it.*

Eph. iii. 6. *That the gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the goſpel.*

Q. What is the ſecond Privilege of the Church?

A. *Forgiveneſs of Sin.*

Q. What is Sin?

A. Sin is the Tranſgreſſion of the Law of God.

Q. What is the Puniſhment due to Sin?

A. Death temporal and eternal.

Q. What Proof have you of this?

A. From *Rom.* vi. 23. *The wages of ſin is death.*

Matt. xxv. 46. *Theſe* [the Wicked] *ſhall go away into everlaſting puniſhment.*

Q. What is *the Forgiveneſs of Sin?*

A. It is God's not exacting the Puniſhment due to Sin from thoſe that have committed it.

Q. On what Terms is Sin forgiven?

A. On Condition of our Faith and Repentance.

Q. How is this proved from Scripture?

A. From *Acts* xxvi. 18. *That they may receive forgiveneſs of ſins, by faith that is in me.*

Luke

Luke xxiv. 47. *That repentance and remiſſion of ſins ſhould be preached in his name among all nations.*

Q. By what Means is God thus reconciled to ſinful Man, as to forgive him his Sins?

A. It is thro' Jeſus Chriſt, who has ſuffered in our ſtead, and thereby merited this Benefit of Pardon and Forgiveneſs.

Q. How do you prove this from Scripture?

A. From *Eph.* iv. 32. *God for Chriſt's ſake hath forgiven you.*

2 Cor. v. 19. *God was in Chriſt, reconciling the world unto himſelf; not imputing their treſpaſſes unto them.*

Eph. i. 7. *In Chriſt we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace.*

Q. What is the third Privilege of the Church?

A. The Reſurrection of the Body.

Q. What do you underſtand by the Reſurrection of the Body?

A. I underſtand, that the Body ſhall be raiſed out of the Duſt, and being again united to the Soul, ſhall be glorious and immortal.

Q. How

Q. How do you prove this from Scripture?

A. From *John* v. 28, 29. *The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.*

2 Cor. iv. 14. *Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus.*

Phil. iii. 21. *Who shall change our vile body, that it may be fashioned like unto his glorious body.*

1 Cor. xv. 53. *This mortal must put on immortality.*

Q. What is the fourth Privilege of the Church?

A. Life everlasting.

Q. What do you mean by *the Life everlasting?*

A. A State of most perfect Happiness, consisting in the Perfection of our Natures, and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture that the Righteous shall be placed in such a State?

A. From *John* vi. 47. *He that believeth on me, hath everlasting life.* Matt.

Matt. xxiii. 30. *In the resurrection, they are as the angels of God in heaven.*

1 Pet. v. 4. *When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

Q. How are the Wicked to be disposed of hereafter?

A. They are to be banished from the Presence of God, and tormented eternally in Hell, with the Devil and his Angels.

Q. How is this proved from Scripture?

A. From Matt. xxv. 41. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

1 Cor. vi. 9. *Know ye not that the unrighteous shall not inherit the kingdom of God?*

2 Thess. i. 7, 8, 9. *The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*

Q. Why do you say *Amen* at your concluding the Creed?

A. To shew my stedfast Belief of it,

and my desire to live as one that heartily believes it.

PART III.

The Christian Obedience.

SECT. VIII.

Of the TEN COMMANDMENTS; *particularly of our Duty towards* GOD, *contained in the four first Commandments.*

Q. WHat is the third Thing that was promised in your Name at your Baptism?

A. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What are these Commandments?

A. The same hath God spoke in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

Q. What Proof have you that Christ has confirmed these Commandments?

A. From *Matt.* xix. 17. *If thou wilt enter into life, keep the commandments.* Rom. vii. 12. *The law is holy, and the command-*

commandment holy, and just, and good.

Q. How is it that you are to keep these Commandments?

A. I must observe all of them, make them my daily Practice, and that as long as I live.

Q. Which is the first Commandment?

A. *Thou shalt have none other Gods but me.*

Q. What is forbidden in this Commandment?

A. I am forbidden to have or own any more than one God, and to give the Honour due to God to any other.

Q. How do you prove that you must worship none but God?

A. From *Matt.* iv, 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required of us in this first Commandment?

A. I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Q. How do you prove it to be your Duty to believe in God?

A. From *Heb.* xi. 6. *Without faith it is impossible to please him; for he that com-*

eth to God, must believe that he is; and that he is a rewarder of them that diligently seek him.

Rom. iv. 20. *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.*

Q. How do you prove it your Duty to fear God?

A. From Luke xii. 5. *I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.*

1 Pet. ii. 17. *Fear God.*

Q. How do you prove it your Duty to love God?

A. From *Mark* xii. 30. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*

Eph. vi. 24. *Grace be with all them that love the Lord Jesus Christ in sincerity.*

Q. What is the second Commandment?

A. Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God, am a jealous God, and visit

the

the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands, in them that love me, and keep my Commandments.

Q. What is forbidden in this Commandment?

A. The making of any Image or Picture to worship the true God by.

Q. What Difference is there betwixt this and the first Commandment?

A. The first Commandment forbids the Worship of all false Gods; and this forbids the Worshipping the true God after a false Manner.

Q. What Proof have you against idolatrous Worship?

A. From 1 *Cor.* x. 14. *My dearly beloved, flee from idolatry.*

2 Cor. vi. 16. *What agreement hath the temple of God with idols?*

1 John v. 21. *Little children, keep yourselves from idols.*

Q. What is required in this Commandment?

A. To worship him, to give him Thanks, to put my whole Trust in him, to call upon him.

Q. How do you prove it your Duty to worship God?

A. From *John* iv. 23. *The hour cometh, and now is, when the true worshippers shall worship the father in spirit and in truth: for the father seeketh such to worship him.*

Matt. iv. 10. *Thou shalt worship the Lord thy God.*

Q. What Proof have you for bodily Worship?

A. From *Luke* xxii. 41. *He* [Christ] *kneeled down, and prayed.*

Acts xx. 36. *He* [Paul] *kneeled down, and prayed with them all.*

Q. How do you prove it your Duty to give Thanks unto God?

A. From *Eph.* v. 20. *Giving thanks always for all things unto God, and the father, in the name of our Lord Jesus Christ.*

Heb. xiii. 15. *Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.*

Q. How do you prove it your Duty to put your whole Trust in him?

A. From 1 *Tim.* iv, 10. *We trust in the living God.*

1 Pet. v. 7. *Casting all your care upon him, for he careth for you.*

Q. How do you prove it your Duty to call upon God?

A. From

A. From *Matt.* vii. 7. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

Eph. vi. 18. *Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.*

Col. iv. 2. *Continue in prayer; and watch in the same with thanksgiving.*

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Q. What is meant here by the Name of God?

A. That by which he is made known to us; as his Titles, Attributes, Ordinances, Word, and Works.

Q. What is it then that is forbidden in this Commandment?

A. All false Swearing, and all rash or common Swearing; all Blasphemy, or speaking reproachfully of God or Religion, and all irreverent Use of the Name of God, or of Things belonging to him.

Q. How do you prove it unlawful to dishonour God's Name by rash or common Swearing?

A.

A. From *Matt.* v. 34. *I say unto you, Swear not at all.*

Jam. v. 12. *Above all things, my brethren, swear not.*

Q. What is required in this Commandment?

A. To honour God's holy Name and his Word.

Q. What is it to honour God's Name?

A. It is to use it with Reverence in our Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your Duty thus to honour God's Name?

A. From *Psal.* xcix. 3. *Let them praise thy great and terrible name; for it is holy.*

1 Tim. vi. 1. *That the name of God be not blasphemed.*

1 Cor. x. 31. *Whatsoever ye do, do all to the glory of God.*

Q. What is it to honour God's Word?

A. It is reverently to read and hear the holy Scriptures; and to use with Respect whatever has a more immediate Relation to God and his Service.

Q. How do you prove it your Duty thus to honour God's Word?

A. From *Col.* iii. 16. *Let the word of Christ dwell in you richly, in all wisdom.*

Jam. i. 21, 22. *Receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.*

Lev. x. 3. *I will be sanctified in them that come nigh me.*

Q. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath Day: Six Days shalt thou labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the seventh Day, and hallowed it.

Q. What doth the word *Sabbath* signify?

A. It signifies *Rest*.

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses which the Sabbath was set apart for?

A. It was set apart for the publick and private Worship of God.

Q. In what does the publick Worship of God consist? *A.* It

A. It conſiſts in Prayer, Hearing the Word of God read and preached, in ſetting forth his Praiſe, and in Receiving the Sacrament.

Q. Wherein does the private Worſhip of God conſiſt?

A. It conſiſts in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What is required further in this Commandment?

A. It requires that we reſt from all ſervile and ordinary Employments.

Q. Why do Chriſtians obſerve the firſt Day of the Week as a Sabbath, and not the ſeventh?

A. Becauſe on the firſt Day of the Week Chriſt aroſe from the Dead.

Q. What Proof have you of this Practice of obſerving the firſt Day of the Week as the Sabbath?

A. From *John* xx. 19. *The ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you.*

Acts xx. 7. *Upon the firſt day of the week,*

week, when the disciples came together to break bread, Paul preached unto them.

Q. What is the Sum of what is required in these fifth four Commandments?

A. To serve God truly all the days of my life.

SECT. IX.

Of our Duty towards our NEIGHBOUR; *contained in the six last Commandments.*

Q. WHat is the fifth Commandment?

A. Honour thy father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What is required in this Commandment?

A. I am required in it to love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him; to submit myself to all my Governors, Teachers, Spiritual Pastors, and Masters; to order myself lowly and reverently to all my Betters.

Q. How do you prove it your Duty to love, honour, and succour your Father and Mother?

A. From *Matt.* xv. 4. *God commanded, saying, Honour thy father and mother.* Eph. vi. 1. *Children, obey your parents in the Lord, for this is right.* 1 Tim.

1 Tim. v. 4. *If any widow have children or nephews* [grandchildren] *let them learn first to shew piety* [kindness] *at home, and to requite their parents; for that is good and acceptable before God.*

Q. How do you prove what the Parents Duty is towards their Children?

A. From Eph. vi. 4 *Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

Heb. xii. 7. *What son is he whom the father chasteneth not?*

Q. How do you prove it your Duty to honour and obey the King, and all that are put in Authority under him?

A. From Rom. xiii. 1. *Let every soul be subject unto the higher powers.*

Titus iii. 1. *Put them in mind to be subject to principalities and powers; to obey magistrates, to be ready to do every good work.*

1 Pet. ii. 13, 14. *Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.*

Q. How do you prove it your Duty to

Submit

submit yourself to your Spiritual Governors, Teachers, and Fathers?

A. From *Heb.* xiii. 17. *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

1 Tim. v. 17. *Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*

Q. How do you prove it the Duty of Servants to submit to their Masters?

A. From *Eph.* vi. 5, 6. *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.*

Tit. ii. 9, 10. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.*

1 Pet. ii. 18. *Servants, be subject to your*

masters with all fear, not only to the good and gentle, but also to the froward.

Q. How do you prove the Duty of Masters towards their Servants?

A. From *Col.* iv. 1. *Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven.*

Eph. vi. 9. *Ye masters, do the same things unto them, forbearing threatning: knowing that your master also is in heaven, neither is there respect of persons with him.*

Q. How do you prove it your Duty to order yourself lowly and reverently to all your Betters?

A. From 1 *Pet.* v. 5. *Ye younger, submit yourselves unto the elder.*

Eph. v. 21. *Submitting yourselves one to another in the fear of God.*

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the Sin forbidden in this Commandment?

A. The Sin of Murder, or the wilful Killing of our Neighbour.

Q. What is required in this Commandment?

A. To love my Neighbour as myself, and to

to all others as I would they should do to me? How do you prove it your Duty to love, and to bear no Malice or Hatred to my Brother.

Q. How do you prove it your Duty to love your Neighbour as yourself?

A. From *Jam.* ii. 8. *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.*

Joh. xiii. 34. *A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

Q. How do you prove it your Duty to do to all Men as you would they should do unto you?

A. From *Matt.* vii. 12. *All things whatsoever ye would that men should do to you, do ye even so to them.*

Luke vi. 31. *As ye would that men should do to you, do ye also to them likewise.*

Q. How do you prove it your Duty to hurt no Body by Word or Deed?

A. From *Rom.* xii. 17, 18. *Recompense to no man evil for evil. If it be possible, as much as lieth in you, live peaceably with all men.*

Eph. iv. 31. *Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you.*

Q. How do you prove it your Duty to bear no Malice or Hatred in your Heart?

A. From *Col.* iii. 8. *Put off all these; anger, wrath, malice.*

1 John iii. 15. *Whosoever hateth his brother, is a murderer; and ye know, that no murderer hath eternal life abiding in him.*

Eph. iv. 26. *Let not the sun go down upon your wrath.*

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A. The acting any manner of Uncleanness, and the encouraging any Desire of and Inclination to it.

Q. What is required in this Commandment?

A. To keep my Body in Temperance, Soberness and Chastity.

Q. How do you prove it your Duty to keep your Body in Temperance and Soberness?

A. From *Luke* xxi. 34. *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.*

Rom. xiii. 13. *Let us walk honestly as in the day; not in rioting and drunkenness.*

Eph. v. 18. *Be not drunk with wine, wherein is excess.*

Q. How do you prove it your Duty to keep your Body in Chastity?

A. From 1 *Thess.* iv. 7. *God hath not called us to uncleanness, but unto holiness.*

1 Cor. vi. 18. *Flee fornication: he that committeth fornication, sinneth against his own body.*

Eph. v. 5. *This ye know, that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ, and of God.*

Heb. xiii. 4. *Whoremongers and adulterers God will judge.*

Col. iii. 8. —*Put* —*filthy communication out of your mouth.*

Q. What is the eighth Commandment?

A. Thou shalt not Steal.

Q. What is forbidden in this Commandment?

A. The taking away, or detaining from another by Force or Deceit, that which is his Right.

Q. What is required of you in this Commandment?

A. I am required to be true and just in all my Dealings; to keep my Hands from Picking and Stealing; to learn and labour truly to get my

own Living, and to do my Duty in that State of Life, unto which it ſhall pleaſe God to call me.

Q. How do you prove it your Duty to be true and juſt in all your Dealings?

A. From *Rom.* xiii. 7, 8. *Render to all their dues. Owe no man any thing.*

Lev. xxv. 14. *If thou ſell ought unto thy neighbour, or buyeſt ought of thy neighbour's hand, ye ſhall not oppreſs one another.*

Jer. xxii. 13. *Woe to him who buildeth his houſe by unrighteouſneſs, and his chambers by wrong; who uſeth his neighbour's ſervice without wages.*

Q. How do you prove it your Duty to keep your Hands from Picking and Stealing?

A. From *Eph.* iv. 28. *Let him that ſtole, ſteal no more.*

1 Theſſ. iv. 6. *That no man go beyond and defraud his brother in any matter.*

Q. How do you prove it your Duty to learn and labour to get your own Living honeſtly, in that State of Life unto which it ſhall pleaſe God to call you?

A. From *Eph.* iv. 28. *Rather let him labour, working with his hands the thing which is good.*

1 Theſſ. iv. 11. *That ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands.* 2 Theſſ.

2 Thess. iii. 12. *We command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.*

Q. How do you prove it your Duty to relieve the Poor, according to the State of Life in which you are placed?

A. From *Luke* xi. 41. *Give alms of such things as ye have.*

Acts xx. 35. *Ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

Eph. iv. 28. *Let him labour, working with his hands, that he may have to give to him that needeth.*

Q. What is the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What is the Sin here forbidden?

A. The unjust Accusation of any Body, whether on Oath or otherwise.

Q. How do you prove that this is forbidden you?

A. From *Luke* iii. 14. *Neither accuse any falsly.*

Q. What is required in this Commandment?

A. To keep my Tongue from Evil-speaking, Lying,

Lying, and Slandering; to vindicate my Neighbour when I know he is wronged; and to judge the moſt charitably of others.

Q. How do you prove it your Duty to keep your Tongue from Evil-ſpeaking, and Slandering?

A. From *Jam.* i. 26. *If any man among you ſeem to be religious, and bridleth not his tongue, this man's religion is vain.*

Tit. iii. 2. *Speak evil of no man.*

Jam. iv. 11. *Speak not evil one of another.*

Q. How do you prove it your Duty to keep your Tongue from Lying?

A. From *Eph.* iv. 25. *Putting away lying, ſpeak every man truth with his neighbour; for we are members one of another.*

Col. iii. 9. *Lie not one to another.*

Rev. xxi. 8. *All liars ſhall have their part in the lake which burneth with fire and brimſtone.*

Q. How do you prove that you ought to judge charitably of others?

A. From *Matt.* vii. 1. *Judge not, that ye be not judged.*

1 Cor. xiii. 5. *Charity thinketh no evil.*

Q. What is the tenth Commandment?

A. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife,

Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

Q. What is the Sin forbidden in this Commandment?

A. I am forbidden to covet or desire to get other Mens Goods by any indirect Means.—I am not to entertain so much as the Thoughts of doing any Thing, that can be supposed to be to the Prejudice of my Neighbour.

Q. How do you prove it your Duty not to covet or desire other Mens Goods?

A. From *Luke* xii. 15. *Take heed and beware of covetousness.*

Heb. xiii. 5. *Let your conversation be without covetousness.*

Acts xx. 33. *I have coveted no man's silver, or gold, or apparel.*

Q. What is required in this Commandment?

A. I am required to be content in my present State and Condition.

Q. How do you prove this to be your Duty?

A. From *Phil.* iv. 11. *I have learned in whatsoever state I am, therewith to be content.*

1 Tim. vi. 8. *Having food and raiment, let us be therewith content.*

Heb. xiii. 5. *Be content with such things as ye have.*

Q. The Commandments, as you have repeated them are Ten; how then are they said by our Saviour, *Matt.* xxii. to be Two?

A. They are said to be Two, as they are divided into two Tables, containing my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my Mind, with all my Soul, and with all my Strength; to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the Days of my Life.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as myself, and to do to all Men as I would they should do unto me: to love, honour, and succour my Father and Mother; to honour and obey the King, and all that are put in Authority under him; to submit myself to all my Governors, Teachers, Spiritual Pastors, and Masters; to order myself lowly and reverently to all my Betters; to hurt no Body by Word

or

to Deal; to be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart; to keep my Hands from picking and Stealing, and my Tongue from evil-speaking, Lying, and Slandering; to keep my Body in Temperance, Soberness, and Chastity; not to covet nor desire other Mens Goods, but to learn and labour truly to get my own Living, and to do my Duty in that State of Life unto which it shall please God to call me.

PART IV.
The Christian Prayer.

SECT. X.
Of the LORD's PRAYER.

Q. MY good Child, know this, that thou art not able to do these Things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all Times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

A. OUR Father, which art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Trespasses, as we forgive them

them that trespass against us: And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. Why do you call it the LORD's Prayer?

A. Because our Lord JESUS CHRIST was the Author or Composer of it.

Q. How does it appear that we are directed to use this Prayer?

A. From *Matt.* vi. 9. *After this manner pray ye.*

Luke xi. 2. *When ye pray, say, Our Father, &c.*

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers, ghostly and bodily: and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death: And this I trust he will do of his Mercy and Goodness, through

our

our Lord Jesus Christ. And therefore I say, Amen. So be it.

What are the general Parts of this Prayer?

A. They are Three, *viz.* the Preface, the Petitions, and the Conclusion.

Q. What is the Preface?

A. Our Father, which art in Heaven.

Q. What does this teach us?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit doth it teach us to pray with?

A. It teaches us to pray with Reverence, Charity, and Confidence.

Q. How does it direct us to pray with Reverence?

A. Because as God is our *heavenly Father*, he must be invested with Authority, Majesty and Power, to require Respect from us.

Q. How does it direct us to pray with Charity?

A. Because it requires us to pray for others, as well as ourselves; and therefore

we ſay, not *My Father*, but *Our Father*.

Q. How does it direct us to pray with Confidence?

A. Becauſe it repreſents God *as the Giver of all Goodneſs*, and one whom we may claim a particular Intereſt in, as being *Our Father*.

Q. How many Petitions are there in the Lord's Prayer?

A. Six.

Q. What deſireſt thou of God in theſe Petitions?

A. In the three firſt, I deſire that God may be glorified, by our worſhiping him, ſerving him, and obeying him as we ought to do: and in the other three, that our Wants may be ſupplied.

Q. What is the firſt Petition.

A. Hallowed be thy Name.

Q. What is meant by *Hallowing* of God's Name?

A. By it is meant, the treating of God himſelf, and whatever relates to him, after an holy manner.

Q. What do you pray for in this Petition?

A. I pray that God may be honoured by us, and all Men, in every Thing; and that

that he would enable us to promote the Honour of his Name by an holy, useful, and exemplary Life and Converſation.

Q. What is the ſecond Petition?

A. Thy Kingdom come.

Q. What is meant by the *Kingdom of God*?

A. His ſovereign Authority in the World, the Power of his Grace in the Church, and the Perfection of Glory in Heaven.

Q. What do you mean in praying for the *coming* of his Kingdom?

A. I pray that God would rule in our Hearts, and enlarge the Chriſtian Church, by deſtroying the Power of Sin and Satan; and that he would haſten the Kingdom of Glory.

Q. What is the third Petition?

A. Thy Will be done in Earth, as it is in Heaven.

Q. What do you mean by the *Will* of God?

A. Whatſoever he hath promiſed or commanded in his Word, or does inflict in the Courſe of his Providence.

Q. What then do you pray for in this Petition?

A. I pray that God will accompliſh, in his good Time, whatever he has promiſed; and make me, and all the World, to ſubmit to, and ſerve him with our utmoſt Care and Diligence, as the Angels and Saints do in Heaven.

Q. What is the fourth Petition?

A. Give us this Day our daily Bread.

Q. What is meant by *daily Bread?*

A. That which is every Day neceſſary for our Subſiſtence, and convenient for our Comfort.

Q. Why do you every Day pray, *Give us this Day?*

A. Becauſe we every Day depend upon God for the Supply of what we want, and for the Bleſſing of what we have.

Q. Is this all you pray for in this Petition, that which is neceſſary and convenient for the Body?

A. No; Bread is ſometimes uſed in a ſpiritual Senſe; accordingly I pray, that God will ſend us all Things that be neceſſary for our Souls.

Q. What is the fifth Petition?

A. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.

Q. What is meant by *Treſpaſſes?*

A. All

A. All Sins, of what Sort or Degree ſoever.

Q. Why do you add, *as we forgive them that treſpaſs againſt us?*

A. As an Argument for God to forgive us, and to ſhew the Neceſſity of our forgiving our Brethren, ſince 'tis a Condition without which we ſhall not be forgiven ourſelves.

Q. How do you prove that forgiving others is the Condition of our expecting Forgiveneſs from God?

A. From *Matt.* vi. 14, 15. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.*

Mark xi. 25. *When ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo, which is in heaven, may forgive you your treſpaſſes.*

Luke vi. 37. *Forgive, and ye ſhall be forgiven.*

Q. What is the ſixth Petition?

A. And lead us not into Temptation, but deliver us from Evil.

Q. What do you pray againſt in this Clauſe, *Lead us not into temptation?*

A. I pray that God will either keep me from all Temptations to Sin, or would ſtrengthen me under them.

Q. Why do you pray that God would not lead us into Temptation, ſince he never tempteth any Man to Sin?

A. Becauſe all Temptations are by God's Permiſſion, and he can ſtrengthen at any Time, and keep us from falling.

Q. What Proof have you of God's Power and Goodneſs in this Matter?

A. From 1 *Cor.* x. 13. *God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.*

2 Pet. ii. 9. *The Lord knoweth how to deliver the godly out of temptations.*

Q. What is the *Evil* you pray to be delivered from?

A. The Evil of Sin and Puniſhment, the Evil of Temptation, and the Devil, the Author of it.

Q. What is the Sum of what you pray for in this Petition?

A. I pray, 'That it would pleaſe God 'to ſave and defend me in all Dangers, 'whether of Soul or Body; and that he 'will

'will keep me from all Sin and Wickedness, and from my ſpiritual Enemy (*the Devil*) and from everlaſting Death.'

Q. What is the Doxology, or Concluſion of the Lord's Prayer?

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

Q. What is meant by *Doxology*?

A. It is a ſolemn Form of Praiſe and Thankſgiving uſed in the Church of God.

Q. What is contained in this Doxology?

A. It contains an Acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive; and of the End to which they are to be applied, to his Glory.

Q. Why do you ſay *Amen* at the Concluſion?

A. Amen ſignifies *So be it*; and I here ſay it to ſignify, that I truſt God will of his Mercy and Goodneſs, through our Lord Jeſus Chriſt, grant all that I have prayed for.

Q. What Reaſon have you for this your Truſt, that God will hear and grant your Requeſt?

A. From *Matt.* vii. 8. *Every one that asketh, receiveth.* Matt.

Matt. xxi. 22. *All things whatsoever ye shall ask in prayer, believing, ye shall receive.*

John xvi. 23. *Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

1 John v. 14. *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.*

PART V.

The Christian Sacraments.

SECT. XI.

Of the TWO SACRAMENTS; *and first of* Baptism.

Q. HOW many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Why are they said to be *generally necessary*?

A. Because no Persons are excepted from the Obligation of observing them, but those that are incapable, and have not an Opportunity.

Q. What meanest thou by this word Sacrament?

A.

A. I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof.

Q. How many Parts are there in a Sacrament?

A. Two; the outward visible Sign, and the inward spiritual Grace.

Q. What is the outward visible Sign, or Form in Baptism?

A. Water; wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What is the Command for Baptism?

A. In *Matt.* xxviii. 19. *Go ye, and teach* [make Disciples in] *all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What is the inward and spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. What is the State you and all Mankind were in before Baptism?

A. We were by nature born in sin, and the children of wrath, Eph. ii. 3.

Q. What is the State you are brought into by Baptism?

A. We

A. We are hereby made the Children of Grace.

Q. How are you *made* a Child of Grace by Baptism?

A. As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant, which my Baptism is the Means and Pledge of.

Q. Is Baptism alone sufficient to Salvation?

A. No, not in grown Persons; such must die unto Sin, and live unto Righteousness.

Q. What is it to *die unto Sin?*

A. It is to be changed from the Pollution of Sin, and to cease from it, as a Dead Man does from the Actions of Life.

Q. What is it to *live unto Righteousness?*

A. It is to have a Change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q. How do you prove that in Baptism there is a Death unto Sin, and a new Birth unto Righteousness?

A. From *Rom.* vi. 4. *We are buried with him by baptism into death; that like as Christ*

Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom. vi. 11. *Reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.*

2 Cor. v. 17. *If any man be in Christ, he is a new creature.*

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in this Sacrament.

Q. What is *Repentance?*

A. A hearty Sorrow for, and forsaking of Sin.

Q. How do you prove that Repentance is required of Persons to be baptized?

A. From *Acts* ii. 38. *Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins.*

Q. How do you prove that Faith is required of Persons to be baptized?

A. From *Acts* ii. 41. *They that gladly received his word were baptized.*

Acts viii. 37. *If thou believest with all thine heart, thou mayst be baptized.*

Q. Are

Q. Why then are Infants baptized, when by reaſon of their tender Age they cannot perform them?

A. Becauſe they promiſe them both [Repentance and Faith] by their Sureties, which Promiſe, when they are come to Age, themſelves are bound to perform.

Q. If Repentance and Faith be required of Perſons to be baptized, how then are Children capable of Baptiſm?

A. They are capable of a Covenant-Title to the Bleſſings of Pardon, Grace, and Salvation, on God's Part, and of being obliged by Vow and Promiſe on their Part; but actual Faith and Repentance is then neceſſary, when they come of Age to take this Vow upon themſelves.

Q. What Proof have you that Infants are capable of Grace and Salvation?

A. From *Matt.* xix. 14. *Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven.*

Q. What Proof have you of Infants being obliged to do a Thing they do not actually conſent to?

A. From *Gen.* xvii. 14. *The uncircumciſed man-child, whoſe fleſh of his foreſkin is not circumciſed, that ſoul ſhall be cut off from*

from his people; he hath broken my covenant.

Deut. xxix. 10, 11, 12. *Ye stand this day all of you before the Lord; your captains of your tribes, your little ones, that thou shouldst enter into covenant with the Lord thy God.*

Q. What Warrant is there for the Baptism of Infants born of Christian Parents?

A. Because the Covenant, which Baptism is the Admission into, belongs to them.

Q. How do you prove that the Covenant belongs to the Children of Christian Parents?

A. From *Acts* ii. 39. *The promise is unto you, and to your children.*

1 Cor. vii. 14. *Now are your children holy,* [or Christians.]

SECT. XII.

Of the LORD's SUPPER.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. Why is this Sacrament called *the Lord's Supper?*

A. Because it was appointed by our Lord at Supper, immediately before his Death.

Q. For what End did our Lord appoint it?

A. As a Means to keep up the Remembrance of the Sacrifice of his Death, and to convey and assure to us the Benefits we receive thereby.

Q. How does this appear to be the End of appointing this Sacrament?

A. From *Luke* xxii. 19. *This is my body, which is given for you: this do in remembrance of me.*

1 Cor. xi. 26. *As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Matt. xxvi. 28. *This is my blood of the new testament, which is shed for many, for the remission of sins.*

Q. Why is Christ's Death called a *Sacrifice?*

A. Because Christ was a Sacrifice for Sin.

Q. How do you prove that Christ was a Sacrifice for Sin?

A. From *Heb.* ix. 26. *He put away sin by the Sacrifice of himself.*

2 Cor. v. 21. *He hath made him to be sin* [a Sin-offering] *for us, who knew no sin.*

Q. How

Q. How long is this Ordinance to continue?

A. It is for the continual Remembrance of the Death of Christ, till he come to judge the World.

Q. How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World?

A. From 1 *Cor.* xi. 26. *As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*

Q. What is the outward Part, or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What Proof have you that the Lord hath commanded Bread and Wine to be received?

A. From 1 *Cor.* xi. 23, 24, 25. *I have received of the Lord, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup.*

Q. What is the inward Part, or Thing signified?

A. The Body and Blood of Christ, which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. How is the Body and Blood of Christ verily and indeed taken and received?

A. All who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which Christ offered; and of all the Benefits which he thereby merited for Mankind, in order to the sanctifying and saving of their Souls.

Q. How is this proved from Scripture?

A. From 1 *Cor.* x. 16. *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?*

Q. What are the Benefits which we receive thereby?

A. The strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How are our Souls strengthened and refreshed by the Body and Blood of Christ?

A. By being meet Partakers of the sacramental Bread and Wine, we are assured of Christ's Favour and Goodness towards us; that we are true and living

Members

Members of his Body the Church, and also Heirs, through Hope, of his everlasting Kingdom.

Q. What is required of them who come to the Lord's Supper?

A. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

Q. How do you prove this Examination necessary?

A. From 1 *Cor.* xi. 27, 28. *Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Q. Why is Repentance necessary to the Receiving of the Lord's Supper?

A. Because without Repentance we can hope for no Benefit from the Death of Christ which we here remember.

Q. How is it proved that we ought to repent?

A. From 1 *Cor.* v. 8. *Let us keep the feast, not with old leaven, neither with the*

leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth.

1 Cor. xi. 31. *If we would judge ourſelves, we ſhould not be judged.*

Q. Why is Faith neceſſary to the Receiving of the Lord's Supper?

A. Becauſe it is a Sacrament appointed for ſuch Believers as owh their Baptiſm, and are ripe in Knowledge; and for that herein they have a near Communion with Chriſt, and feed on him by Faith.

Q. What Proof have you for this Duty?

A. From 2 *Cor.* xiii. 5. *Examine yourſelves, whether ye be in the faith.*

Heb. x. 22. *Let us draw near with a true heart, in full aſſurance of faith.*

Q. Why is our Thankfulneſs neceſſary to the Receiving of the Lord's Supper?

A. Becauſe the Lord's Supper is a Sacrifice of Thankſgiving to God for our Redemption by Chriſt.

Q. What Proof have you for a thankful Remembrance of Chriſt's Death?

A. From *Rom.* v. 8. *God commendeth his love towards us, in that whilſt we were yet ſinners, Chriſt died for us.*

1 Cor. vi. 20. *Ye are bought with a price, therefore glorify God in your body, and in your ſpirit, which are God's.*

Q.

Q. Why is the being in Charity neceſſary to the Lord's Supper?

A. Becauſe it is a Feaſt of Love, and a Communion of Chriſtians one with another; and ſignifies their Conjunction in one ſpiritual Body.

Q. What Proof have you for this Duty?

A. From *Matt.* v. 23, 24. *If thou bring thy gift to the altar, and there remembereſt that thy brother hath ought againſt thee, leave there thy gift before the altar, and go thy way; firſt be reconciled to thy brother, and then come and offer thy gift.*

1 Cor. x. 17. *We being many, are one bread, and one body, for we are all partakers of that one bread.*

Eph. v. 2. *Walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God.*

1 John iv. 11. *If God ſo loved us, we ought alſo to love one another.*

SECT. the Laſt.

On CONFIRMATION.

Q. IS there any thing elſe required of thoſe who come to the Lord's-Supper?

A. It

A. It is ordained by the Church, 'That none ſhall be admitted to the Holy Communion until ſuch time as he is 'Confirmed, or ready and deſirous to be 'Confirmed.'

Q. What do you mean by *Confirmation*?

A. I mean the ſolemn laying on of the Hands of the Biſhop, accompanied with Prayer, upon ſuch as have been Baptized, and are come to Years of Diſcretion.

Q. Why do you call this *Confirmation*?

A. Becauſe by this Ordinance I confirm thoſe Vows and Promiſes, which were made in my Name when I was baptized.

Q. How are thoſe Vows and Promiſes now confirmed by you?

A. I do in the Preſence of God, and of the Congregation, renew the ſolemn Promiſe and Vow that was made in my Name at my Baptiſm; ratifying and confirming the ſame in my own Perſon, and acknowledging myſelf bound to believe and to do all thoſe things, which my Godfathers and Godmothers then undertook for me.

Q. Have you no other Reaſon for calling this Ordinance by the Name of *Confirmation*?

A. Yes,

A. Yes; I call it Confirmation, because by the Bishop's laying his Hands on me, and by the Prayers of him and the Congregation, I hope to be strengthened with the Holy Ghost the Comforter, and defended with his heavenly Grace, that I may continue the Lord's for ever.

Q. Why was this Ordinance instituted?

A. It was instituted in order to make us, who were baptized in our Infancy, more sensible of the Obligation we are under to believe and do what was then promised for us.

Q. What are the Benefits of this Institution?

A. They who are duly confirmed, have the Benefit of God's Grace procured to them, by the Prayers of the Bishop and the Congregation in their behalf; are duly instructed in the Principles of the Christian Religion; and are engaged to begin betimes both to consider their Duty, and to apply themselves to the discharge of it.

Q. Are all Godfathers and Godmothers obliged to see, that those for whom they answer be first duly instructed in the Principles of their Religion, and then brought to be confirmed by the Bishop?

A. Yes

A. Yes certainly. As they have received a solemn Charge to see that the Infant be taught, so soon as he shall be able to learn what a solemn Vow, Promise and Profession he hath made by them: and to take care that the Child be brought to the Bishop to be confirmed by him; so nothing can excuse them from the Obligations of this Duty, when they have Power, and Opportunity to do either.

Q. What is required of Persons to be confirmed?

A. That, when they are come to Years of Discretion, they be taught to know and understand what a solemn Vow, Promise and Profession they made by their Godfathers and Godmothers when they were baptized; and that they be ready and desirous in their own Names to ratify and confirm the same.

Q. How often ought any Christian to be confirmed?

A. But once. As there is one Baptism, so there is required but one solemn Ratification or Confirmation of it.

Q. Do they not then shew themselves very ignorant who go to the Bishop to be confirmed every time he confirms?

A. This

A. This proceeds from their not knowing what Confirmation is, which accordingly they call by the Name of being *Bishop'd*, or receiving the Bishop's Blessing.

Q. What Foundation have you in Scripture for the Practice of Confirmation?

A. The Example of the Apostles, Acts viii. 17. — xix. 6. *Who laid their Hands on those that had been baptized, that they might receive the Holy Ghost.*

Heb. vi. 1, 2. *The laying on of Hands* is reckoned among those *Principles* of the *Doctrine* of *Christ*, from whence his *Disciples* may *go on unto* Christian *Perfection*.

Q. Does the Bishop then *give* the Holy Ghost now, as the Apostles did then, by their laying on of Hands?

A. We do not say, that the Apostles *gave* the Holy Ghost; they laid on their Hands, and God gave the Holy Spirit to those on whom they laid them. And so we hope, that by the fervent Prayers of the Bishop and the Church, they on whom he now lays his Hands shall also receive the Holy Ghost, if they do but worthily prepare themselves for it.

Q. Is there any Promise of God on which to build such an Hope?

A. Christ

A. Christ has declared, that God will give the Holy Spirit to them that ask him: And if so, we have more reason to hope, that he will give his Holy Spirit, when he is so earnestly and solemnly asked of him by the Pastors of his Church, whom he has appointed not only to *pray* for, but to *bless* his People.

A PRAYER *to be said by a Child Morning and Evening.*

O Lord my God, who art Lord of Heaven and Earth, the Father of Mercies, and the God of all Consolation; I desire to adore and praise thy Goodness expressed towards me, who am less than the least of all thy Mercies; for my Creation, Preservation, and all the Blessings of this Life: but above all, I desire to praise thy Name, for thy wonderful Love in Christ Jesus my Lord; for the Means of Grace which through him thou hast placed me in the Possession of; and those Hopes of Glory which, by the Covenant which thou was graciously pleased to seal with me at my Baptism, thou hast confirmed to me. O make me, I beseech thee, duly sensible of the Value of thy Favour; and accordingly to be desirous of it:

And

And to this End, make me always mindful of that solemn Vow which I made at my Baptism; and give me Grace to resist the several Temptations of the Devil, the World, and my own corrupt Nature. Possess me with a Hatred of all my former Breaches of this sacred Obligation, and to take Care to walk more cautiously for the Time to come. Purify my Heart from all vain Thoughts and Desires: Keep my Tongue from Evil-speaking, Lying and Slandering, and my Body in Temperance, Soberness and Chastity; and in every respect let my Conversation be as becometh the Gospel. Keep me by thy Power, through Faith, unto Salvation.

Enlarge and bless the holy Catholick Church with more abundant Peace and Purity: Pardon the Sins of the Nation I live in, and make us a holy People, zealous of good Works. Bless the King, and all that are put in Authority under Him. Bless the Ministers of thy holy Word and Sacraments: Bless all my Relations and Benefactors, and forgive all my Enemies.

Take me into thy Protection this Day, (*or* Night.) It is Thou only, Lord, that makest me to dwell in Safety. But whether I sleep or wake, live or die, let me be found thine own, to thy eternal Glory, and my everlasting Salvation, through Jesus Christ; in whose blessed Name and Words I sum up my imperfect Prayers; saying, *Our Father*, &c.

PRAYERS
FOR THE USE OF
SCHOOLS.

A Morning Prayer to be uſed by the Maſters or Miſtreſſes, and Scholars.

PRaiſed be the Lord, from the riſing up of the Sun to the going down of the ſame. Thou art our God, and we will Praiſe Thee: Thou art our God, and we will Thank Thee.

Thou haſt made us after thine own Image; Thou daily preſerveſt and provideſt for us: Thou haſt redeemed us by the precious Blood of thy dear Son; Thou haſt given us thy holy Word for our Direction, and promiſed thy holy Spirit for our Aſſiſtance: Thou haſt raiſed up to us Friends and Benefactors, who have taken Care of our Education and Inſtruction; thou haſt brought us together again this Morning, to teach and to learn that which may be profitable to us.

For theſe and all thy Favours Spiritual and Temporal, our Souls do bleſs and magnify thy holy Name, humbly beſeeching Thee to accept this our Morning Sacrifice of Praiſe and Thankſgiving, through Jeſus Chriſt our Lord.

And

And do Thou, O Lord, who haſt ſafely brought us to the Beginning of this Day, defend us in the ſame by thy mighty Power; and grant that this Day we fall into no Sin, neither run into any Kind of Danger; but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy Sight, through Jeſus Chriſt our Lord.

Particularly we beg thy Bleſſing upon our preſent Undertaking. Prevent us, O Lord, in all our Doings, with thy moſt gracious Favour, and further us with thy continual Help, that in theſe and all our Works, begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlaſting Life, through Jeſus Chriſt our Lord.

We humbly acknowledge, O Lord, the great Imperfection and Diſorder both of our Minds, and of our Lives; that we are unable to help ourſelves, and unworthy of thy Aſſiſtance: But we beſeech Thee, through the Merits of our bleſſed Redeemer, to pardon our Offences, to enlighten our Underſtandings, to ſtrengthen our Memories, to ſanctify our Hearts, and to guide our Lives. Help us, we pray Thee, to learn and to practiſe thoſe Things which are Good, that we may become ſerious Chriſtians, and uſeful in the World; to the Glory of thy great Name, the

Satisfaction of those who have so kindly provided for our Souls and Bodies, and our own present and future Well-being.

Bless and defend, we beseech Thee, from all their Enemies, our most gracious Sovereign Lord King GEORGE; our Gracious Queen CHARLOTTE; their Royal Highnesse GEORGE Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family. Let thy Blessings be also bestowed upon all those in Authority under His Majesty in Church and State; as also upon all our Friends and Benefactors; particularly *Those who are concerned in the Care of this School.* Prosper Thou the Works of their Hands: O Lord, prosper Thou their Handy-work.

These Prayers, both for them and ourselves, we humbly offer up in the Name of thy Son Jesus Christ, our Redeemer, concluding in his most perfect Form of Words.

Our Father, &c.

An Evening Prayer to be used by the Masters or Mistresses, and Scholars.

ACcept, we beseech Thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving-kindness to us; particularly for the Blessings of this Day,

Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoyed for the Instruction and Improvement of our Minds, for all the Comforts of this Life, and the Hope of Life everlasting, through Jesus Christ our Redeemer.

We humbly acknowledge, O Lord, that we are altogether unworthy of the least of all thy Favours; that we continually fall short of our Duty, and have too often transgressed thy holy Laws.

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past; and help us to express our unfeigned Sorrow for what has been amiss, by our Care to amend it.

What we know not, do thou teach us; instruct us in all the Particulars of our Duty, both towards Thee, and towards Men; and give us Grace always to do those Things which are good and well-pleasing in thy Sight, thro' Jesus Christ our Lord.

Whatsoever good Instructions have been here given us this Day, grant that they may be carefully remembered, and duly followed; and whatsoever good Desires Thou hast put into any of our Hearts, grant that by the Assistance of thy Grace they may be brought to good Effect, that thy Name may have the Honour, and we, with those who are assistant

to us in this Work of our Inſtruction, may have Comfort at the Day of Account, thro' our Lord and Saviour Jeſus Chriſt.

Lighten our Darkneſs, we beſeech Thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; continue to us the Bleſſings which we enjoy, and help us to teſtify our Thankfulneſs for them, by a due Uſe and Improvement of them.

Bleſs and defend, we beſeech Thee, from all their Enemies, our moſt gracious Sovereign Lord King GEORGE; our gracious Queen CHARLOTTE; their Royal Highneſſes GEORGE Prince of *Wales*, the Princeſs Dowager of *Wales*, and all the Royal Family.

Bleſs alſo all thoſe in Authority in Church and State, together with all our Friends and Benefactors, particularly *Thoſe who are concerned in the Care of this School*, for whom we are bound in eſpecial manner to pray. Bleſs this and all other Schools for Religious and truly Chriſtian Education. And direct and proſper all pious Endeavours for the Propagation of thy Goſpel, and promoting Chriſtian Knowledge in the World.

Theſe Prayers and Praiſes we humbly offer up to thy divine Majeſty, through the Mediation of thy Son Jeſus Chriſt our Lord; in whoſe holy Name and Words we ſum up all our Deſires.

Our Father, &c.

A Morning Prayer, to be used daily by every Child at Home.

GLory be to Thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refreshed me with Sleep, and raised me up again to praise thy holy Name.

I humbly worship Thee, O God my heavenly Father, through Jesus Christ my Redeemer; and I do again devote myself to Thee, desiring to serve Thee faithfully this, and all the Days of my Life.

I was made thy Child, and the Disciple of thy Son Jesus, by Baptism, and then received the Promise of thy Holy Spirit. Let that good Spirit throughly cleanse me from all the Corruption of my Nature.

Help me to remember Thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies, to which the Frailty of my Age does most expose me, and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is Good; that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors; that I may Fear and

Love

Love Thee above all, and that I may love my Neighbour as myself, and do to every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil; let the Grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray Thee, in my Learning; and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

Bless and defend, I beseech Thee, from all their Enemies, our most gracious Sovereign Lord King GEORGE; our Gracious Queen CHARLOTTE, their Royal Highnesses George Prince of *Wales*, the Princess Dowager of *Wales*, and all the Royal Family.

I humbly beg thy Blessing also upon all our spiritual Pastors and Masters, all my Relations and Friends, (particularly my * Father and Mother, my Brothers and Sisters) and every one in this House. Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit myself to Thee, O Lord, in the Name of Jesus Christ my Saviour, and in the Words which He himself hath taught me,

Our Father, &c.

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* *Here let every Child mention his or her particular Relations.*

An Evening Prayer, to be used daily by every Child at Home.

GLory be to Thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly exposed in this uncertain Life; who hast continued my Health, who hast bestowed upon me all Things necessary for Life and Godliness.

I humbly beseech Thee, O heavenly Father, to pardon whatsoever Thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions; (particularly *)

Make me, O Lord, throughly sensible of the great Weakness and Corruption of my Nature, and the many Errors of my Life.

Assist me, I pray thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and Love of Thee, my God, and of my Saviour Jesus Christ.

Shew

* *Here let the Child be instructed by the Master or Mistress, to confess and bewail in particular every Sin which may have been committed by him or her in the Day past; whether* [Lying, Taking God's Name in vain, Stealing, Quarelling, Stubbornness, or any other.]

Shew me the Way in which I should walk, whilst I am young; and grant that I may never depart from it.

Bless to me, I pray, whatsoever good Instructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wisdom, and Goodness.

Bless and defend, I beseech Thee, from all their Enemies, our most gracious Sovereign Lord King GEORGE; our gracious Queen CHARLOTTE; their Royal Highnesses GEORGE Prince of *Wales*, the Princess Dowager of *Wales* and all the Royal Family.

I humbly beg thy Blessing also upon all our spiritual Pastors and Masters; all my Relations and Friends, (particularly my * Father and Mother, my Brothers and Sisters) and every one in this House. Let it please Thee to guide us all in this Life present, and to conduct us to thy heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing, through Jesus Christ our only Lord and Saviour; in whose Words I conclude my Prayers.

Our Father, &c.

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* *Here let the Child mention his or her other Relations.*

A short Prayer for Children, when they come into their Seats at Church.

LORD, I am now in thy House; accept, I pray Thee, and accept of my Services: Let thy Holy Spirit help my Infirmities, disposing my Heart to Seriousness, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, thro' Jesus Christ our Saviour. *Amen.*

Before they leave their Seats, thus;

BLessed be thy Name, O Lord, for this Opportunity of attending Thee in thy House and Service.

Make me, I pray Thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator Jesus Christ. *Amen.*

A Grace before Meat.

SAnctify, O Lord, we beseech Thee, these thy good Creatures to our Use, and us to thy Service, thro' Jesus Christ our Lord. *Amen.*

A Grace after Meat.

BLessed and praised be thy holy Name, O Lord, for these and all thy other Blessings bestowed upon us, thro' Jesus Christ our Lord. *Amen.*

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